behind will allow, then close in again a few steps behind the wagon. 224
Such a trek can go on for days and nights without interruption. Like the hyenas and jackals (formerly also the lions and leopards), the Hottentot follows the train of springbok (*doe̯//gũs). As late as the year 1896 (19)

19. W. L. Sclater, The Mammals of South Africa, 2 vols., London, 1900 - 1901.

a half million head were observed in a springbok train in the northern Cape colony.

d) Hunting by driving (see story no. XIII) seems to have been the way of hunting giraffes formerly. Today only hare are hunted that way. Hunting a single hare with dogs is difficult, for [292] the dog usually considers the hare that has been chased and bitten to death as its own property and the hunter must run quickly or the dog will end up with a full stomach. It is more rewarding to hunt hare by surrounding them. [Picture. A kirri. 1/5 natural size.] The dogs stay at home then. An area of about 100 meters across is encircled, and half the hunters on one arc presses toward the other half which stands still. In this half-encircling the center χã-ǂ, and wings, /gubi·s, are differentiated, the latter being called by a comparison natural to a pastoral people, //nã·ǂ kχa, horns, or //õa·kχa, arms.

The startled hare is laid low with the kirri (!hõ·as, best made of tai [411] bush wood). Throwing the kirri, ǂgũǂ or /nami·, is done with the arm raised sideways for throwing and in such a way that the wood whirls through the air nearly horizontally. Depending on whether the handle end or the club end hits, the booty is stabbed or knocked out. Then the people shout: "/kχaru !õae̯, χam χam /arae̯, naũ /aoe̯, aũ /aoe̯, aχagu χae̯se!" The hare's stomach is roasted to a crisp in the fire. Before that the newly slain animal is struck on the ribs with the kirri until the body cavity is filled with blood. Then the gutted hare (the chest organs stay in the body) is baked in the hot ashes with hide and hair left on. The thick [262 262] blood cake in the inside is a tasty morsel. Thus the afore-mentioned cry of the drivers and hunters becomes understandable: "Karu hare, you crisp stomach (*χam χam = to make a crackling noise, said of crisp things), you thick blood (*naũ, aũ = thick, /aob = blood), thick blood, you sweetheart (χa·es is a marriageable girl) of the boys!" (a·χagu) (up to the last address, the suff. of the 3rd pers. sing., -e̯, is used instead of that of the 2nd pers.).

Both upper leg bones of the hare are broken; if this is not done, the hunting dog's legs will become stiff, according to hunter lore. The hare's throat must not be slit when the animal is cut up.

• 411

[p. 292]

A Kirri. 1/5 natural size.

2: Schapera E-4, 5 (no date) 1930
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into Damaraland on the west, and on the east by way of the Transvaal bushveld and Natal to the south coast regions of Knysna and George. From the south it is naturally only sea birds that can be contributed to the fauna; the petrel family forms the characteristic element from this quarter, comprising a number of small petrels and whale birds, the "Cape pigeon" and "Cape hen", shearwaters and several albatrosses. The jackass penguin, breeding in immense numbers on the small islands off the south and west coasts, represents a truly antarctic contribution.

The reptilian fauna is particularly abundant, lizards and snakes especially being very numerous in many parts of the country. Of the latter, the cobra (genus *Naia*), the puffadder (*Bitis arietans*), and the ringhals (*Serpedon haemachates*) are among the more formidable poisonous representatives; the mamba (*Dendraspis angusticeps*), most deadly of all, is found principally in the eastern parts of the country. The crocodile is extinct in the Cape Province and the Orange Free State, but is still found in the rivers of the eastern lowlands and the Northern Kalahari. The Arachidna are notable for the abundance of scorpions, and among the spiders for the large number of ground-dwelling forms living in burrows, with or without trapdoors, beneath stones, or as free-living hunting forms.

The insect fauna as a whole presents an extraordinarily large number of species, many of them extremely abundant. Locusts are conspicuous among the common plagues of the country, and from time to time issue in devastating swarms from their breeding grounds in the Kalahari and other more or less inaccessible dry regions. Bees, wasps, and ants B [262] are very richly represented; ants' eggs and the honey of wild bees provide the Bushmen with an important element of their diet. Mosquitoes and horse-flies are rarely very troublesome except in the H B [164] moister parts of the country; the anophelene mosquito conveys malaria in the northern parts of South-West Africa and the Kalahari, as well as in the Low Veld of the east, while the tsetse fly (*Glossina*) carries cattle disease (nagana) in the Ngami country and a few localities to the east, but no case of sleeping-sickness has been known to occur. The widely-distributed termites are often destructive, but provide many animals and birds with their chief subsistence. Butterflies and moths, beetles and bugs all appear in numerous varieties, and one B species of beetle, *Cladocera nigro-ornata*, forms the most potent [411] ingredient in the arrow-poison of the Kalahari Bushmen.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

fishing, which are still practised to a considerable extent where conditions permit. Hunting by pursuit has now taken on a European colour, owing to the introduction of firearms and the horse. In the old days it was carried on mainly with the bow and arrow and with the spear. Of these weapons the bow took a secondary place. Like that of the Bushmen it was crudely made from a single piece of elastic wood, generally *Grewia flava*, and strung with a cord twisted from antelope sinew. The arrows in general were similar to those of the Bushmen. The type most commonly found had a thin, triangular point of iron, fitted in a notch in the end of a short bone foreshaft, which again was inserted into a main shaft of reed, some eighteen inches long and feathered at the butt. They were often coated with poison, usually prepared from the condensed milk sap of the *Toxicodendron capense*, and were carried in quivers made from the hollow bark of the *Aloe dichotoma* or from ox or antelope hide. The principal weapon, however, was the spear. This had a narrow pointed iron blade, some six inches long and fixed by means of a tang to a long wooden shaft tapering to a point at the butt. The kirri or throwing-stick, a short straight club knobbed at the end, was also generally used.[1] With the exception of the latter, these weapons have been completely superseded by European firearms. It is interesting to note, however, that among the Naman of to-day bows and arrows are still used by the children as toys.[2]

The Hottentot methods of hunting, as described by the older writers, seem on the whole to have been much the same as those of the Bushmen. The Hottentot hunters are praised highly for their skill in stalking game, and are said to have been so light-footed that they could outrun the fleetest animals. The game was chased in the heat of the sun, when the hot sand burned its footpads and wore it out, till at last it was an easy mark for the arrow of the hunter. Or, again, the solitary hunter would proceed to a spot whence he could survey the country around him. Should anything be sufficiently near, he looked for a covert of shrubs, trees, or the sandy bed of a river, taking care to keep if possible to leeward, lest the animal should scent him and decamp. Along this covert he stealthily crept, often on hands and knees, till opposite the game; then quietly raising his head he would take deliberate aim and shoot his poisoned arrow.

[1] Kolb, *op. cit.*, 123–7; Le Vaillant, *Voyage dans l'Afrique*, ii, 48–51; Barrow, *Travels in S. Africa*, i, 149; Thunberg, *Travels in . . . Africa*, ii, 43.
[2] Schinz, *op. cit.*, 88. Schultze, *op. cit.*, 102.

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Nama
Cape Hottentots

boundaries of the tribe, his escort, believing that they have now shifted the odium for the deed, may allow their avarice to come to the fore and will plunder all his goods.[1] It is evident, however, that the Hottentots in general are friendly to strangers, and willingly allow them to pass through the land, even if permission has not first been obtained. There is none of that rigid insistence on territorial exclusiveness which has made the Bushmen fight shy of any intrusion upon their lands.

Warfare

Where, however, parties of strangers entering the land wish to make use of it for pasturing their herds or for hunting, permission must first be obtained from the chief. This, as we have seen, is often given freely, while on the other hand a tribute may sometimes be demanded, as the Orlams found when they came into Great Namaqualand. At times permission may even be refused altogether, especially if there is not enough grass or water for all. If encroachment nevertheless takes place, it leads almost inevitably to war. Quarrels over intrusions of this sort are recorded among the Hottentots from the earliest historical times, and are said to have been the most frequent cause of war between neighbouring tribes. Cattle-lifting, especially when the herds have been allowed whether by accident or design to stray over the border, deliberate damage to another tribe's pasture grounds by setting fire to the grass, and the abduction of women are also mentioned as common causes of dispute. Reprisals were sure to follow, and when the one side sought to defend its possessions actual fighting took place. Some of the Cape Hottentot tribes, as a result of such grievances, were almost perpetually at feud with each other, and many are the little wars between them which figure in the early Cape Records.

These wars do not seem to have been attended with much loss of life.[2] The weapons employed were the same as those used in hunting —the spear, bow and arrow, and the kirri. Before commencing hostilities the injured side might send messengers to their opponents, stating the wrongs of which they complained and demanding adequate satisfaction. If this was refused, all the men of the tribe, under the leadership of their chief, would meet at some appointed place, and

[1] "Die Nama-Hottentotten," 305–6; cf. Fritsch, op. cit., 362.
[2] Genevoisbroeck, "Uit den Ouden Tijd," 368–9; Kolb, *Vergelijkinge der Caapse Hottentots*, 92–8; Fritsch, op. cit., 333–4; Sparrow, op. cit., chaps. xiv–xvi, *passim*; Theal, *History of Africa before 1795*, vol. ii, *passim*.

415 The earthen pots made of clay and burnt by the women,
177 which belonged to the furniture of a fully equipped house in earlier days, have long since given way to the metal pots of the trader. The paint-box, or rather "vanity bag," however, has been preserved. It consists of a small tortoise-shell of which the opening at the back as well as the two openings at the sides are closed with resin, so that a vessel with only one opening, namely that for the head, remains.
[302] In this receptacle they preserve the buchu-powder comprising a mixture of various powdered aromatic shrubs, with which they powder their bodies, in order to remove the smell of perspiration. Men very seldom indulge in the use of this powder. The "box" is suspended by a little leather strap from the framework of the hut—and this is where all their other trifles are kept—or it is worn round the necks of the women for decorative purposes. For conveying their drinking water they used ostrich egg shells in former days, which, however, have long since been replaced by tin cans, buckets and paraffin-tins. Up to the present day they still manufacture the wooden spoons used for dishing up food. For eating purposes, however, the tin spoon has been adopted. It not seldom happens that quite a number of people in want of sufficient spoons use one and the same in turn passing it from hand to hand.

415 The "fat-box" must also be mentioned. It was as long
302 as a man's finger and consisted of the central part of a clean horn, both ends of which had been cut off and then closed by means of pieces of ox-hide. In this box they had the reddish ointment which was applied to those parts of the face that got chapped during cold weather. The women and girls also applied this ointment to their faces on other occasions.

412 As recently as 50 years ago stone knives were still in use,
276 but have been displaced by bought knives. The old tobacco
● 411 pipe consisting of a hollow bone or artistically carved out of serpentine stone is becoming more and more rare. The club
177 is still being manufactured, and a short stick furnished with the tuft of a jackal's tail is still, as it used to be in by-gone days, the distinctive sign of a prominent man or youth, who wards off the flies and wipes off the sweat with it. Altogether the Nama are adepts at manufacturing a variety of useful utensils, but do not like the idea of having more furniture than is absolutely necessary.

463 3. As the principle of distribution of labour could scarcely be expected to obtain in this once nomadic tribe, everyone makes for himself what his household requires. They make
283 cunning cords from the fibres of different shrubs, which are used in making the matwork for their houses, and also thin
326 but strong strings which the hunters require for their snares.
177 The art of manufacturing bracelets and arrow-points from
000 copper and iron had been learnt from the Bergdama. Baskets

461 captives were so employed in olden times. Although such
357 servants received no wages slavery was never known among the Nama. They were regarded as belonging to the family and quite often their masters were on very good terms with them.

262 It has already been mentioned that their diet consisted chiefly of milk and meat; but they never had a specific national food. They fed on whatever their environment offered them. Leaves of certain plants, bulbs, wild onions, berries of various shrubs, fish, birds, mice and lizards had to fill their dishes and to this very day such things are not scorned even by labourers, who get their daily ration of mealie-meal.

262 Nor is it desirable that the Nama should leave off eating
146 the old field-food " veldkos " altogether, neither is it advisable for the Government to prohibit them from looking for food in the fields. This veld-kos constitutes the Nama's vegetables, and wherever the Namas deemed themselves too dignified to look for it, or where they could not find it, their health always suffered. Everything should be done to encourage the Nama to avail themselves fully of the veld-kos growing in their neighbourhood, as their wages are never [465] sufficient to enable them to buy vegetables regularly. Moreover, European vegetables are too strange and unpalatable to them.

244 7. Nowadays it is possible for only few to have their own
797 gardens. During the time that the missionaries took pains to try to make the nomadic tribes fixed residents, they tried to introduce hitherto altogether unknown horticulture and here and there with success. To please the missionaries they planted pumpkins, mealies and other garden plants, now and again with good results. When, however, the exhortation of the missionaries ceased they neglected their gardens even where water conditions were favourable. Gardening requires daily and patient exertion as well as a disposition that can look ahead, and this does not appeal to the Nama when there are other ways of making a living.

224 8. The Nama is much more interested in hunting than in gardening. Their ancestors had applied themselves to it, and with bow and arrow, followed by well-trained dogs, they would chase game untiringly till they killed it. In addition to this
● 411 they knew the art of charging the points of their arrows with a home-made poison which they got by condensing the milk [824] sap of a certain euphorbia. After the Nama had become acquainted with the use of fire-arms, the gun, as well as gunpowder and lead, became the most popular trading articles of the travelling tradesmen. But fire-arms proving themselves very dangerous weapons in the hands of the Nama during their wars and rebellions of the last decade, few to-day are
262 privileged to possess a gun. It is not everything that falls to his gun on a hunting trip which is carried to the Nama

8: Dapper Q-4 (no date) 1933
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293 tied to it (called *zou* in their language). They use this instead of a handkerchief to wipe the dust and sand out of their nose and eyes, and to keep off the flies of which [411] that land is marvellously full. In the other hand they carry a crude assegai.

415 The women never go out without having on the back 482 a rectangular skin bag, at the bottom of which a bunch of tassels hangs down at each end. It is always filled with various small trinkets and trifles. Sometimes they also carry a child as well, to the great hindrance of their movements.

Weapons.

411 The weapons of these people consist in bows and arrows, and darts or crude assegais[70]). The latter are sticks three, four and five feet long, covered at one end with a broad but [325] sharp-pointed iron head, which they are able themselves to forge and shape. They handle and throw these rather well. Usually when they go out they have in the one hand an assegai of this sort, and in the other a small stick to which is attached a cat's tail, as has just been stated. Firearms they do not as yet use.

Food.

262 As far as their food is concerned, they eat little by way of 252 vegetables, except for certain species of bulbs, as big as ground nuts. This is their daily provender, which the women go every day to dig from the rivers and other places and then eat cooked or roasted, according to taste. They slaughter no cattle for food, except those which owing to sickness, old age or lameness are unable to follow the herd; nor any sheep, except when two people get married. Like other savages, they do not know how to prepare or dress their food[71]), but fall on the dead beast like dogs, eating it

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[177] [70]) Maingard, in a careful historical study, decides that the Hottentots did not originally know the bow and arrow, but borrowed these weapons from their Bushman neighbours, probably at a time subsequent to the arrival of the Europeans in South Africa (*South African Journal of Science*, xxix, 712 f., 721.) It must be remembered that when Dapper wrote no clear distinction was made at the Cape between Bushmen and Hottentots, who were regarded as people of the same race and culture.

[71]) Dapper scarcely does the Hottentots justice. The description he gives may be true of the poverty-stricken and wretched beachranging Hottentots, but the others not only cooked, roasted or baked their food in various different ways, but also, when [251] plenty of meat was available, would cut it into thin strips, which were salted and dried in the air, and could then be preserved for a considerable time, a practice from which the Boer method of making "biltong" is probably derived. (See Schapera, *op. cit.*, 238).

9: Ten Rhyne D-5 (1673) 1933
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squammosa, quâ impense delectantur. *Tabacum* infantes aeque ac senes, feminae ac mares, in maximis deliciis habent, ita ut quamvis suis invidiosi, fumantem tamen fistulam sociis per vices distribuant. Crescit in his oris *s) Ari Africani radix*, tanta pollens acrimonia, ut linguam non modo adurat, sed & acerrime lancinet, venenis merito accensenda. Hanc *Hottentotti* coquendo mitigant (igne nocivum expellente *sulfur*, volatilem simul & acrem ligante *salem*) ut esui apta sit haec radix, *t) erinaceorum* (qui hic mirae effigiei sunt,) dapes. Nonedulibus, veluti arefactis & pulverulentis *pellibus* (queis pro calceis saepe diu fuere usi) quin & *excrementis*, modo non solis, vescuntur incompositi omnes ad unum, etiam non excluso *Rege*, vilissima mendicabula, ut singuli ferè *Nigritae* sunt.

CAP. XVII.

De Modo Bellandi.

Nihil est hac plaga infestius, ubi tempestatibus atrox coelum, saxeique montes incolarum ingeniis congenera sunt; unde asperae & in flagitia astutae mentes cum molli nostratium indole haud conveniunt, bellum levissima de causa suscipientes. *Arma* illis sunt praeter coriaceam *lacernam* (qua clypei loco utuntur) *arcus & tela*: Haec vel *u) projectoria*, queis adeo accurate ad scopum collineare sciunt, ut ad quadraginta passuum distantiam, propositum offendant punctum, quosque prono jaciunt brachio; vel *jaculatoria*, quibus bipennibus magno nisu ad artem vibratis, hostes transverberant. Ea plerumque impuro veneno hunc in modum inficiunt: viperum aliudve infestum

s) Alibi a me delineati. (Illustrated by me elsewhere.)

t) Quorum figuras alibi quoque dedi. (I have given drawings of these elsewhere.)

u) Vulgo Assagayen.

**) The use of poisoned weapons is more generally associated with the Bushmen, but there is sufficient evidence that the Hottentots also knew and practised it. Ten Rhyne's description of how the snake poison is applied need not be taken at its face value. A more reliable account is given in the descriptive notes to the plates accompanying the journal of van der Stel's journey to the Koperberg (1685-6). On one of the plates is figured a snake, called *hamachou* by the Hottentots (and rather doubtfully, and inaccurately, identified by Waterhouse as the mamba). The accompanying note says: "The natives set large traps for this snake and poison their arrows and assegais with its powerful venom. They first remove the skin from the upper jaw-bone, and disclose beneath it a small oblong bladder, full of little glands.... They

9: Ten Rhyne D-5 (1673) 1933
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Infants and old persons, women and men are equally addicted to tobacco; and jealous though they are of what is their own, yet among companions they hand a lighted pipe around in turns. There grows in these shores a root of the African Arum, with such a pungent taste that it not only burns the tongue but sharply cuts it. It deserves to be classed among the poisons. The Hottentots mitigate the pungency by cooking (the fire expels the hurtful sulphur, and at the same time binds the volatile and biting salt) to make the plant fit for food; and it is a feast for hedge-hogs, which are here of a remarkable appearance. They also feed on quite inedible things, like dried and dusty skins (often such as have been long in use as shoes), and even on excrements, but always mixed with other things; for to a man they are without delicacy or niceness, not even excluding the king, miserable beggarly wretches, like almost all negroes.

CHAP. XVII.

Their Mode of War.

Nothing could be more unfriendly than this region, where the savage storms and stony mountains are matched by the character of the inhabitants. Their rough and cunning disposition sorts ill with the easy temper of our countrymen, and they resort to war upon the slightest cause. Their weapons are, in addition to a skin cloak which they use instead of a shield, the bow and javelins. These are either projectiles (i.e. hurled straight at the mark), commonly called *assegais*, which they can direct so accurately at a mark that they can hit a fixed point at a distance of forty paces, and which they fling with a downward motion of the arm; or else designed for carrying to a distance, in which case they are balanced by two wings, and being skilfully launched with great force fly and transfix the enemy. They usually imbue these weapons with poison in the following way: they irritate a viper or other noxious snake, then into the mouth of the angry creature they repeatedly plunge the tip of the weapon. They bind the creature to prevent the weapon from falling out, they enrage it to increase the strength of the poison, and then chop its head off.[30]) It is from maxillary glands that vipers spit

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first tie up the aforesaid bladder near to the tooth with a fine thread, in order to prevent the venom from escaping. Then when the bladder is dry they divide and smear the desired weapon with it" (Waterhouse, *Simon v. d. Stel's Journal*, 164-5). Cf. also *Schapera, op. cit.*, 129 ff.

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the poison that is so often fatal to our countrymen. The poison can be swallowed without doing harm; it is deadly in a wound. If natives are ever struck by this poison, they beat the injured place for a long time with a stick and suck it vigorously. This is the most ready remedy for those infected.[31])

726

Our countrymen have often come off with heavy losses from encounters with the clever tactics of the natives. For the natives have learned from the lions, which are here very common[32]). In rainy weather, which puts our muskets out of action, and damps our strength and spirits, while they depend on cunning for their criminal success, the natives bestow themselves in thickets and tough undergrowths; then, producing their weapons, they fall upon the enemy, owing their success rather to the rain than to their arms. But in open places, and under a clear sky, they are more prone to raise a cry and take to flight; they slip off in all directions into the neighbouring woods and thorny hillocks, where they must be hunted down before they can be conquered, a formidable task with these wild, woodland creatures whose arrows are so dangerous.

But if a mighty host of them encounters a small company of our men, then they rush upon the enemy with the invincible ardour which barbarians mistake for valour, meantime shouting horribly. Yet they shrink from getting within range of the guns of our men, although when they fight among themselves they come to closest quarters. Thus the pronouncement that Florus made about the Insubrian Gauls finds a complete parallel in the Hottentots. They have the temper of wild animals (I am quoting the words of Florus) and bodies more than human. But it has been found by experience that as their ardour is at first fiercer than that of men, so it dwindles till it is feebler than that of women. The bodies of a mountain folk bred amidst moist clouds have a resemblance to their native snows: they warm at once to the battle, fall immediately into a sweat, and are dissolved by a slight effort, as if by the sun. But the flinty rocks and shuddering woods match their real fierceness. For the Hottentots hang about the mountains, scouring every part of them by night and day.

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31) A further description is given below, p. 151.

32) A more rational explanation of these tactics is given by Dapper. See above, p. 13. Ten Rhyne's account of Hottentot fighting methods is on the whole borne out by the contemporary records, cf. e.g. D. July 25, 1673; Schapera, *op. cit.*, 353 ff.

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Their officers they call, after our fashion, Captains.[33]) They differ from the rest, so far as dress is concerned, only in the splendour of their kaross. In arms the difference is very slight. The native equivalent of a sword is a club, and the common soldiers carry one with knots at the top, the officers one without. But the difference in authority and in the numerous body-guard is great: the captains always have five, six, or more of the older men to attend on them.[34]) In this way they resemble the ancient Romans, who entrusted counsel to age, arms to youth.

The Most Noble Society has now but one enemy, Honnema and his people.[35]) From him, shortly before my arrival, our men, at the Governor's instance, took a booty of more than 1,000 oxen and cows, not to mention sheep.[36]) By this they were greatly emboldened to face the probability of being soon again despatched against these people. The two auxiliary officers, Captain Claes and Captain Cuyper, collected forces to this end, wherewith to reinforce our men. In war the Hottentots use the following procedure: Women serve as ambassadors; if they are captured, they are restored without ransom.[37])

CHAP. XVII.

Mode of Buying and Selling.

Since all their riches consist in cattle we carry on no trade with these natives except in cattle. This is done in the following way:[38]) Our Governor sends to them one or more experienced traders, accompanied by a few soldiers, with a supply of tobacco, that is, Virginian (called by them *boubaes tabak*), in very small quantity, for they never ask

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[33]) This term was introduced by the Dutch, who called the headman of every large Hottentot kraal "kapitein" (a practice later adopted by the Hottentots themselves), and on entering into alliance with him gave him a copper-headed cane, which henceforth was regarded as a distinguishing badge of authority.

[34]) These men would be the council of elders who assisted the chief in governing the affairs of the tribe.

[35]) See above, p. 111.

[36]) This refers to the punitive expedition sent against Gonnema in July, 1673, which returned with a booty officially estimated at 800 cattle and 900 sheep. (D., July 25, 1673.)

[37]) In April 1677, the overseer of the Dutch outpost at Hottentots Holland reported that "several of the women of the hostile Gonnema tribe had come to the kraal of Captain Claas, to treat for peace" (Moodie, *Record*, 349), which would seem to confirm Ten Rhyne's statement.

[38]) Ten Rhyne's account of the cattle-trade is supported in the main by the contemporary records, although it contains some details not found in the official documents.

10: Grevenbroek F-5 (ca. 1694) 1933
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The prime duty of the men is to pasture the cattle and tend them, and to protect them against attack of lions or any wild beast or enemies. With sure aim they strike attackers with javelin or arrows heavily poisoned.

At the fall of evening the pastured cattle are brought into the enclosure, and each beast is tethered to a stake by the left forefoot. The women then draw the milk from the swollen udders, and if any cow, as commonly happens, tries to withhold it, at once comes a woman, or sometimes a man, who applies her mouth to the vent of the obstinate beast and blows in.[15]) By this means the milk is made to flow from the reluctant udder.

They wear a wallet hanging from the neck on to the breast, in which they carry an arrow-head, a knife, tobacco, and a tube with which to drink the smoke of it, with a few trifles in addition, and one or two copper coins of which they have managed to cheat our fellows, and, what is of most importance, a piece of wood no bigger than a grape, as an amulet. An old-womanish superstition makes them suppose that this piece of wood will avert all dangers if darkness should surprise them in open country infested with lions and snakes, when they must pass the night in the bush under the open sky in watchful vigilance.[16])

With regard to the scarab beetle their credulity leads them to entertain a similar illusion, and they hold it to be of good omen if they find one in their huts, for they worship them as divine, nor will they suffer a European to attack one, much less to injure one; they gently catch it up, carry it off to a deserted place, and set it down there in safety, upon doing which they look forward to a lucky day.[17])

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[17]) G.'s "scarab beetle" is really the Mantis, still popularly known as "Hotnotsgod" (Hottentot's god) in S.A. The Bushmen paid a good deal of reverence to this insect, which figures very prominently in their mythology, but among the Hottentots it is not a mythological figure, although, as G.'s description shows, its appearance was regarded as a favourable omen of the highest significance. Kolb is even more lavish in his account of the joy with which its alighting on a person or hut was greeted (*op. cit.*, 416 f.). The modern Naman still believe that it brings luck if it creeps on a person, and no one is allowed to kill it (*cf.* Schapera, *op. cit.*, 243).

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Hanging from the shoulder on to the back they carry a heavy quiver, and if an enemy should be near, they carry in the right hand a dart, lance, spear or javelin, with a long, broad, and sometimes curved and barbed iron spike at the top. Sometimes the weapon is fitted with sharpened bone. On one of their arms they wear six or seven or more ivory armlets or bracelets, each of the thickness of a finger and touching one another. This is as much for protection as for ornament, for they parry with them at close quarters as occasion requires the blows of their enemies, or the teeth and claws of wild beasts. In the left hand they hold a club or staff of hard and heavy wood, like box, together with a bow and some arrows, and that loose and woolly skin covering, with which, as if protected by a shield, they ward off the missiles of the enemy. They also employ a sort of advance-guard or skirmishers who shelter themselves behind the bodies of huge oxen or savage bulls. These creatures are trained in preliminary sham-fights and sportive encounters, and taught to keep their places in the front line. They are then led against the enemy on a halter, and the warriors sheltering behind this moveable rampart which can be wheeled in any direction hurl their weapons at the foe, as confident in their defence as if protected by a breastwork or parapet.[18])

Equipped with this warlike gear they gladly challenge encounter with the foe, leaping forth fearlessly, brandishing their missiles, deadly with their spears, terrible with their arrows, and with various bendings and stoopings avoiding the enemies' arms. With horrible uncouth shouts to frighten the enemy, and terrifying hissings to prove their courage and zeal, while the welkin rings with the cry, "To grips with the foe," with their line of battle bent inwards they make their formidable onset in serried unbroken array, and getting to close quarters in open warfare they join battle, and before one missile can fall they follow it with

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our men, which had immediate effect." (Theal, *Records of S.E. Africa*, vi. 301). Schreyer (*op. cit.*, 23-24) describes a similar method of hunting lions and other beasts of prey.

10: Grevenbroek F-5 (ca. 1694) 1933
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another, and there is poison on the hurtling iron, and with sure aim they find their mark, and in internecine war, not sparing non-combatants of any age or sex, they mercilessly slaughter the enemy to the last man, casting at the conquered, who in vain appeal for mercy, the scornful taunt: a bad crow, a bad egg. The prize of the combat is a booty of a herd of kine or flock of sheep, or arms, and sometimes those of the conquered general. These are quickly plundered, being sought for by many hands. So they wear one another down.

By what method and what art they poison their weapons I omit to describe lest I should be found to have added fuel to a Europe already more than enough ablaze with war, to have opened up a path for the extirpation of the human race, and surrendered myself as an object of loathing to mothers and to posterity.

When about to make peace they assemble armed on their common boundary, and after agreeing upon the terms, forthwith they pierce a heifer with darts and spears upon the frontier line and leave it to be eaten of wild beasts, denouncing all sorts of curses on his head who should break the treaty, and praying that he should perish for his treachery by being transfixed like the victim, and be cast forth accursed as a prey to carrion birds and ravening animals. They adopt these vows with all due form.[19])

On the 28th of January, 1687, occurred an incident I shall now describe. There is a certain chief of our Africans, who has deserved very well of the Dutch; he lives in a district to the East distant three or four days' journey from the Cape, and long ago ingratiated himself with our Society and entrusted everything to its good faith. His native name is *Thausouwe*, but our men call him Captain Nicolaus.[20]) On the day in question he came, in response to a summons, to the Castle, accompanied by another native, his neighbour, a man of equal dignity, in order that the Governor of the Cape might hear their case and by his skill and authority compose with good will on both sides before it became too strong a quarrel that had broken out between them and was threatening to end in war. The matter was soon disposed of. Under the Governor's suasion all bitterness was banished from their breasts, their passions were allayed, there was a complete restoration of

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[19]) There appears to be no other record of such a ceremony.

[20]) This man was probably Captain Klaas, or *Dorha*, already mentioned by Ten Rhyne (see above p. 111). His "enemy" was Koopman, whose rivalry ultimately led to the downfall of Klaas. There is no record in the official journal of the incident here referred to by G.

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THE HOTTENTOT MODE OF WARFARE.
(Notice the use of oxen as tanks.)

[After Kolb.

[facing p. 194]

11: Maingard Q-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

412 539 The bored stones were made by the men for the women. Our ancestors made them. We did not make the stone scrapers (or knives). The Bushmen made them.

Note :

412 This text was given, on *Tabab*, *Teteb* and *Iis* being shown a bored stone and some other artefacts from Sheppard Island. The word *!khares* also means a " hammer," a fact which seems to imply that they were put to more uses than the one here indicated. Wikar (G.M. p. 88), speaking of the deep pits for trapping wild animals, has recorded their use as late as 1779. " They have," he writes, " a *kirri* of olive-wood, which is cut into a sharp point, and somewhat about the middle of the *kirri* is a round heavy stone in the centre of which a hole has been bored ; through the weight which the kirri gathers from the round stone " the digging is made easy. Cp. for other uses in South Africa Mrs. Hoernlé, " A note on bored stones among the Bantu " in *Bantu Studies*, v, p. 253-255 ; and also for the Korana, Meinhof, *Die Koranadialekt des Hottentottischen*, p. 14.

411 They did not merely shoot with bows and arrows. *!Kutsi's* mother told him that the men of her generation used to throw (*≠noa*) large stones from one side of the Vaal across the river (which is here 150 yards broad from bank to bank) and hit and kill men or animals on the opposite bank.

Bows and arrows

411 539 *!ha:b sa:kwa di |kwa. ikje !korakwa !ha:b di |kwa tama. ikje |ko:kwa |ga: kha:di |kwa |hurubekwa khama |huru ha. ikje ||kākx^{g}ausakwa torob !na gei kha:di thi ≠a:kwa thikwa ≠noa. ikje !hami!na, |kü:di thi gaokwa thikwa surugub !na !kxo:e. ikje gōab |kwa !hamme.*

Translation :

[85?] The Bushmen used poison. The Korana did not use poison. The young boys played with small bows as playthings. The warriors shot in [224] the war with large bows and arrows. In the chase, the springboks and the wildebeest were trapped in the pit. Then they were killed with an assegai.

Informants : *Dzuli*, *Matiti* and *Kheis*.

[??] I take it that the meaning is that the Korana originally did not use poison. But when the Hottentots had come into contact with the Bushmen, their arrows were poisoned.

13: Kirby R-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

534 descriptions in Wikar and Wuras give a fair account of the nature of the ensemble, Stow's description is entirely erroneous. This is the more to be regretted since Stow's famous work *The Native Races of South Africa* is much more accessible and widely read than the writings of the other travellers.

533 535 Hendrik Jakob Wikar, in his Report to Baron J. von Plettenberg on his journey to the Orange River, 1778-9, described the Korana reed-dance as follows. " They now entertained us with dances and flutes, and on my second trip I understood that they had talked to the other people about their advantage in having seen me ; they also had then made for the flute dance a song about me, the rhinoceros dance which I have already described among the Gesicquas, and which I had found to be not unpleasant to see, by the side of the flute dance. To this last sometimes also belongs the mourning song of a woman, whose husband has been slain in war. The song has the following content. She sees herself as a widow with her children, bereft of the care of her husband and their father, and herself pledged to hunt the game which her husband formerly provided. She hopes that she may live long, so that her son will be old enough to fill his father's place and hunt the game for her. For that dance each of the men is provided with a flute, and they form themselves into a circle. Some have large flutes, others small ; one man stands with his flute in the middle of the circle. He first begins the dance, and the song, with words ; whereupon those standing in the circle begin likewise to dance round and round and at the same time to blow upon their flutes. The tone of the large flute is never introduced into the song unless it fits in with it. The large flute is especially heard when the song is finished ; so they dance very curiously, stamping their feet in time. The women dance round the circle one after another, clapping their hands, and here also happens something which reminds one of caresses, for, as they dance round and round, one or two men slink out of the circle. Thereupon they clasp each other tightly ; he who has come out of the circle dances beside a woman, and draws gently upon the strings of her fore-kaross, upon which she seems " (feigns) " to threaten him."

534 411 According to Wikar, the reed-flutes were made from river-reed, from which arrows were also made. " Their arrows," he said, with which they shoot wild animals are generally iron " harpoons " ; and they also use on the tip of the reed-arrow a sharp-pointed white stone in place of the iron " harpoon," because the stone often breaks into pieces in the body of the wild animal. The other arrows are made of sharp gemsbok 133 bone, etc., which is stuck inside the flute-reed." In his description of the Hartebeeste Rivier, Wikar points out that it is thickly overgrown with